Q.1. <u>Explain in Brief:</u>

a) Why growth of nationalism in the colonies is linked to an anti-colonial movement?
Ans: In India and many other colonies, the growth of nationalism is linked to anti-colonial movement because people always discover and show their unity in their struggle with colonialism. The sense of being oppressed by colonialism provides a bond that ties many opposed groups together. They understood that it was necessary to fight the colonial rulers to restore their freedom and the glory of their past. The people in the colonized countries develop a sense of sympathy with each other. Thus, the anti-colonial movement, turned into the nationalism movement. No doubt, each class and each group had its own interpretation of anti-colonialism but the ultimate aim was to get rid of the colonial rule. This single point was the unifying factor for the diverse mass of India and united the people in thought and action. Finally, the idea of India as a nation started to develop among the people.

b) How the First World War helped in the growth of the National Movement in India?
Ans: The First World War (1914-1918) created a new political and economic situation in India. During the war, the people from the rural areas in India were forced to join the British army. To meet their defence expenditure, the British government imposed heavy taxes and custom duties on the Indians. Prices of items increased during the war years. The prices doubled between 1913-1918. This created distrust and anger among the Indians against the British. The natural calamities like crop failure and epidemics in 1918-1919 and 1920-1921 added fuel to the fire. According to the census of 1921, 12 to 14 million people died as a result of famines and epidemics. After the end of the war, the common people suffered a lot as their hardships continued which provoked the people to take part in the nationalist struggle with more antagonism against the British.

c) Why Indians were outraged by the Rowlatt Act?
Ans: The Imperial Legislative Council passed the Rowlatt Act on 10^{th} March 1919, under the chairmanship of Sir Sydeny Rowlatt. The Indian members did not support the Act, but it was passed nevertheless. The main motive of the Act was to deprive the Indians of their right to personal liberty and also the right to participate in political movements. The Act gave enough power to the British government to arrest any person on mere suspection for the maximum period of two years without any trial. This Act also controlled the Indian press that is why Indians were outraged by the Rowlatt Act. People started non-violent civil disobedience against the unjust Act which started with a hartal on 6^{th} April 1919.

d) Why Gandhiji decided to withdraw the Non-Cooperation Movement?
Ans: Gandhiji was a strict observant of non-violence. He started the Non-Cooperation Movement in 1921. He wanted this movement along peaceful lines but he decided to withdraw the Non-Cooperation Movement due to various incidents of violence perpetrated by the masses, especially the Chauri Chaura incident in February 1922. Chauri Chaura is a small village in Gorakhpur where the protestors clashed with the police, setting a police station on fire resulting to the death of 22 policemen. Gandhiji was greatly pained at this incident and felt that the people were not yet ready for a mass struggle, and that satyagrahis needed to be properly trained for non-violent demonstrations.

Q.2 What is meant by the idea of Satyagraha?
Ans: Satyagraha literally means the ‘the power of truth’. It was a method of mass agitation started by Gandhiji first in South Africa to fight against racial discrimination. Gandhiji’s model of Satyagraha was based on truth and non-violence. Satyagraha laid emphasis on the power of truth and the need to find the truth. According to this doctrine physical force is not necessary to fight the oppressor if the cause is true. By following the doctrine of Satyagraha we can win the battle through non-violence. By following Satyagraha people can attain justice by appealing to the conscience of the oppressor. The oppressor can be persuaded to see the truth instead of forcing him to accept it by the use of violence. Mahatma Gandhi was determined that the truth was bound to ultimately triumph.

Q.3. Write a note on:
a) Jallianwala Bagh massacre

The massacre of Jallianwala Bagh

On 10th March 1919, the Rowlatt Act was passed which disappointed the Indians nationwide. People started non-violent civil disobedience against the unjust Act which started with a hartal on 6th April 1919. The government resorted to brutal measures to put down the strikes and agitation. There were lathi charges and firings at a number of places. In Amritsar hundreds of innocent people were killed and many more injured by the British troops in Jallianwala Bagh on 13th April 1919. Thousands of people including men, women and children had assembled in the enclosed park in Amritsar to celebrate the annual Baisakhi fair. Others had also gathered to protest against the new repressive measures of the government. They were also demanding the release of their two nationalist leaders, Dr. Satyapal and Dr. Saifuddin Kichloo who were arrested by the government under Rowlatt Act. Taking the benefit of prohibitory orders, the British military general O' Dyer entered the park and ordered his troops to open fire on the crowd. About ten minutes firing left hundreds dead and thousands wounded. The incident created unrest among the people who took to the streets in various parts of the country. Huge protests throughout the country have been reported.

b) Simon Commission of 1928

Simon Commission (Non-Indian or White men Commission)

Large scale demonstrations were held across the natioin against the Simon Commission which arrived in India on 3rd February 1928. It was greeted with the slogan 'Go back Simon' and countrywide hartal. The commission, headed by Sir John Simon, has been set up to look into the working of Government of India Act 1919 and to suggest reforms if necessary. It also increased the membership of legislative councils. But the commission included only Britishers and did not have a single Indian member. All parties, including Congress and Muslim League, protested against the move by the British claiming it as an all-British commission. The government, on the other hand showed no inclination of accepting the demand for Swaraj. The police resorted to repressive measures. Thousands of people were also beaten up. It was during these demonstrations that the nationalist leader Lala Lajpat Rai, popularly known as Sher-e-Punjab was severly assaulted by the police. He died of the injuries inflicted on him by the police. As a strong reaction against the Commission the congress, under Jawaharlal Nehru's leadership, passed the resolution of 'Purna Swaraj' (Complete Independence) in December 1929.

Q.4. Compare the images of Bharat Mata in this chapter with the image of Germania in Chapter 1.

Ans: The image of Germania was the symbol of German nation whereas; the image of Bharat Mata was the symbol of Indian nation. In both the cases, the nation has been depicted as a female figure. This represents the visualization of the nations as mother or motherland. Both images inspired nationalists who worked very hard to unify their respective countries and to attain a liberal nation. The image of Bharat Mata is different from that of Germania in the sense that former reflects the religious basis of its making. The image of Bharat Mata painted by Abanindranath Tagore is bestowed with learning, food, clothing and some ascetic quality also. Another painting of Bharat Mata in which we find Mata holding Trishul and standing beside a lion and an elephant – symbols of power and authority. This image appears to be more akin to the image of Germania where she holds a sword and a shield.

Q.5. List all the different social groups which joined the Non-Cooperation Movement of 1921. Then choose any three and write about their hopes and struggles to show why they joined the movement.

Ans: The different social groups who joined the Non-Cooperation Movement in 1921 were:

1. Traders
2. Educated middle class
3. Tribals
4. Plantation workers
5. Peasants
6. Businessmen

1. Traders: The Indian traders joined the Movement to safeguard their business interests. They were incurring huge losses due to the increase in foreign imports. They hoped that by boycotting the foreign goods they can

increase their profit in Indian products especially textiles. They discarded the foreign goods and started to trade only Indian made goods.

2. Peasants: Under the British, the peasants were forced to pay heavy rents and other taxes. They had to do Begar (free labour) and they could be easily evicted by the landlords. They demanded the reduction of revenue, abolition of Begar and independence from oppressive landlords. They joined the Movement to struggle against these oppressive measures and were hopeful that land will be redistributed among the poor.

3. Plantation workers: The plantation workers were not permitted to leave the tea gardens without the permission by the Inland Emigration Act of 1859. They were not given the right to move freely in and out of the confined space in which they were enclosed. They believed that the coming Gandhi Raj will liberate them from these restrictions. They joined the Non-Cooperation Movement by defying the authorities and headed home lefting the plantations.

Q.6. Discuss the Salt March to make clear why it was an effective symbol of resistance against colonialism.

Ans: The British government followed the policies of brutal colonialism in India in which they denied the people the access to the basic necessities of life. Salt law was one such example in which Indians were not allowed to manufacture salt. Gandhiji decided to defy the law as he considered salt a powerful symbol that could unite the nation against the British colonialism. To achieve his aim he decided to carry the Salt March along with his 78 volunteers. The March started from Sabarmati Ashram to Dandi in Gujarat. The volunteers walked 24 days and reached Dandi on 6th April 1930. Here Gandhiji broke the Salt Law by making salt himself. The Salt March, also known as Dandi March, marked the beginning of Civil Disobedience Movement against the British rule. People in different parts of the country manufactured salt and demonstrated in front of government salt factories. It united the people countrywide not only to refuse co-operation with the British but also to break the colonial laws peacefully. People also refused to pay revenue and other taxes. Village officials resigned. In many places forest people violated forest laws. In short, the Salt March was used as a symbol of unity and active resistance against colonialism.

Q.7. Imagine you are a woman participating in the Civil Disobedience Movement. Explain what the experience meant to your life.

Ans: A woman’s role is always considered to be of a homemaker but by participating in the Civil Disobedience Movement following experience i would have gained:

i) Women alike men can also raise their voice against the system disrepute either at individual or institutional level. We should not hesitate even to sacrifice our lives for the country. We should always follow truth and non-violence. We should never resort to violent means even to protest against an oppressor. We should wear khadi and discard foreign clothes.

ii) Participation in likewise moves and movements inculcates a sense of tolerance, labour and patience would have systematically removed the foreign demands that dwell in my heart in the form of anger in company of the great guide i.e. the father of the Nation.

Q.8. Why did political leaders differ sharply over the question of separate electorate?

Ans: The demand of separate electorates in legislative councils was first made by Dalits. Given the past history of oppression against the dalits, the dalit leaders were apprehensive of their position under the political power of the upper caste people. They organised themselves and demanded reserved seats in educational institutions also. Dalits believed that only political empowerment would resolve their social backwardness. Dr. B.R. Ambedkar went against Gandhiji in the second Round Table Conference by demanding the separate electorates for depressed classes. Some Muslim leaders like Muhammad Iqbal and Muhammad Ali Jinnah also believed that the future of the Muslims would not be in safe hand under the Hindu majority. They also wanted separate electorates for Muslims when they felt alienated from congress after the withdrawl of Non-Cooperation Movement. It worsened the relationship between Hindus and Muslims and lead to the demand of separate homeland for Muslims by Muhammad Ali Jinnah and the Muslim League. However, the Indian leaders like Mahatma Gandhi differed in their opinions regarding the matter. He believed that separate electorates would further slow down the process of their integration into society. Also it was feared that the system of separate electorate would gradually divide the country into numerous fragments because every community or class would then ask for separate representations.